1: Herskovits E-4, 5 (1936) 1937 SV3 Haiti SV3

"The Mina Negroes have even been seen to recognize princes of their country . . . prostrating themselves at their feet and rendering them that homage whose contrast to the state of servitude to which these princes have been reduced in the colony offers a striking enough instance of the instability of human greatness." [11]

Yet another group of Africans played a significant role in determining the trends Haitian Negro culture was to take. It is a commonplace among those who have studied New World Negro life that African religion has shown greater resistance to white influence than any other phase of African culture. And to explain this one must again turn to native African tradition. The beginnings of the West African monarchies, whose ruling dynasties eventually came to command great stretches of land, were in tiny principalities that continually "warred" against each other. Tradition has it that the most intransigent of the conquered were the priests of the indigenous local cults, who, because of their activities, were punished with what native idiom still terms "banishment." In the New World these intractable priests continued their rites for their fellow-slaves and instructed the next generation so their knowledge would not be lost to the people. Before their enslavement they had been men of power and influence, and this pattern, carried over in all its strength in the New World, continued them and their descendants as natural leaders. Hence, wherever the opportunity presented itself to strike for liberty, they invoked the spiritual forces to reinforce the power and courage of the military leaders who, like them, had been sold into slavery because their countries had been conquered, or because they had rebelled against the succession in their own lands.

The composition of the slave population as inferred from these traditions is thus seen to be somewhat different from

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are no customary playmate or joking relationships between grandparents and grandchildren, a man would rather go to his grandparents when in trouble than to his parents or uncles, because of the greater indulgence they show him.

At about the age of seven or eight the children's play-life is invaded by the serious work which they must increasingly assume. According to their sex, they are instructed by father or mother, each parent teaching the child the work he will be most occupied with as he matures. For some children, naturally, this education is deferred longer than for others, but, as a rule, boys of four or five may be seen playing about the field "helping" father by bringing him a leaf with which to light his cigarette, or "hoeing" in company with him, while girls are early permitted the pleasure of accompanying their mothers to market. By observing his father at work and by helping in small tasks the boy gradually learns how to do a man's work, until at about the age of fifteen he himself can cultivate a garden. Two or three years later he is given a field of his own and seed with which to sow it. The produce from it he brings to his mother to sell for him, and she keeps what money it brings, so that he will have his savings when he wishes to marry. Little girls, for whom acquaintance with the techniques of selling in the market is desirable, are given small articles to dispose of, and the proceeds belong to them, though some mothers demand an accounting from the young tradeswomen as a further measure of training. A woman also teaches her daughter to sew, to cook, and to wash and iron, instruction which is continued until a girl, ready to be given in marriage, is able to manage all of a woman's work.

If a family can afford the expense, children begin to be prepared for their first communion at eight or ten years of age; but members of poor families must wait until the money can be found — which means that some classes of candidates include grown men and women. At about the customary age for confirmation the children are informed of the family *vodun*

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869 [794] deities, and they are taught what must be done when a sacrifice is to be given. Parents differ widely in this as in other practices, and while some make it a point to impart this information both at this time and later in the life of the child, others refuse to answer questions, and the child must learn from what he himself observes.

864 Children in the valley of Mirebalais receive little formal sex education. Shortly before marriage young women are told enough of the mechanism of the sexual life to guard against their being frightened when their husbands come to them. As early as seven years of age, however, girls are cautioned not to permit boys to play with them sexually, while a girl who reaches puberty is carefully watched, not being permitted to go for water or firewood or on other errands unless accompanied by some child, usually younger than herself. No explanation for this is given; she is simply forbidden to leave the house alone, though eventually she learns the reasons from other girls. Neither special ritual nor special instruction follows first menstruation; the girl merely apprises her mother of the fact. She herself has learned of the phenomenon by observing her mother and her older friends and consequently is not troubled by her initial menstrual flow, but rather is pleased that she has now become a woman.

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864 This absence of formal sex education does not stand seriously in the way of the young in learning the technique of sexual intercourse. Boys of six and seven surreptitiously "experiment" with girls of their own age in the sex act, despite parental warnings. This ceases, however, as soon as the girls are nubile, for then they are under strict supervision. Young boys are often given information concerning the technique of sexual intercourse by their older brothers or friends, when these gather in groups and discuss among themselves their amorous adventures. Another manner in which the child obtains sex education is by observing the behavior of his parents. Children usually share their parents' bed until they are six or